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**FROM
RABWAH
TO
TEL AVIV
?**

by

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Foreword

The establishment of the state of Israel is a highly emotional subject amongst Muslims all over the world. Thus the sentiments of the Palestinian Arab differ little from those of Muslims who reside elsewhere. Ever since its inception, Islam had knit unbreakable ties and bonds of unity amongst those who professed the same faith and whose sole aim in life was to win the pleasure of Allah, the Almighty.

However, in the attempt to declare Ahmadis as non-Muslims, a political campaign was launched to discredit the successes and achievements of this community. One aspect of this campaign was geared towards drumming up ill-feeling towards the community by touching upon a subject which was highly emotive amongst the Muslims-Israel. What emerged at the culmination of this campaign was a pack of slanderous lies, the majority of it even failed to appeal to common-sense, to say the least. A book, titled "From Rabwah to Tel Aviv" was published in Urdu and circulated in its original off-set to visitors to the World Festival of Islam, held in United Kingdom in 1976.

The reply of the community came through another Urdu book written by Mirza Tahir Ahmad and this book is a summary of this reply. It offers no apology for the stand taken by the community with regard to Israel. It sets out to examine the allegations in their true perspective and answers the misconceptions contained in the original text.

This translation first appeared in *The Muslim Herald* in its May, 1976 issue. Owing to the demand for this particular issue of the Muslim Herald, the booklet has now been reproduced separately.

I sincerely hope that the reader will be able to form an independent opinion as to what is the truth and the allegation that the Ahmadiyya Community is in some obscure way linked with Zionist designs is not only far-fetched but totally false.

B. A. RAFIQ

From Rabwah to Tel Aviv ?

A REJOINDER

There has recently been a spate of pamphlets and articles in newspapers directed against the Ahmadiyya Movement. Most of them have this feature in common that their alleged facts are either pure invention or are distorted half-truths. Their quotations from Ahmadiyya publications are torn out of their context and so perverted as to create an entirely false impression.

The arguments employed in this type of publication against the Movement run wholly counter to the Holy Quran and betray woefully ignorance of basic Islamic teachings and principles.

All this is amply illustrated in a pamphlet which is now in circulation compiled under the direction of Maulana Sayed Muhammad Yousuf Bannauri under the title "From Rabwah to Tel Aviv".

One striking feature of all these out-pourings against the Ahmadiyya Movement is that they lack even elementary courtesy and instead of referring to the Movement by its proper name which is very well-known throughout the world they describe it as Qadiyaniat. This alone is an indication that not much objectivity or intellectual integrity is to be expected from their authors.

In the pamphlet under examination the author pretends to set forth his imagined resemblances between Zionism and Ahmad-
iyyat. Even a cursory perusal of this part of the pamphlet reveals that the author has not even a distant acquaintance with the Holy Quran and the truths set out therein.

The writer of the pamphlet starts with the allegation that the concept of God set forth in the writings of the Founder of the Ahmadiyya Movement is the same as is set out in the Old Testament, namely, that of a jealous God Who has numbered earthquakes and plagues for His enemies with which to strike them down. In doing so the author forgets that the concept of God set out in the Old Testament and in the writings and prophecies of the Founder of the Ahmadiyya Movement is the same as is presented by the Holy Quran, as is amply illustrated in the following extracts from the Holy Book.

In verse 131 of Chapter 7 of the Holy Quran we read:

We afflicted the people of Pharaoh with hard times and poor harvests, that they might be admonished.

In verse 134 of the same Chapter we read:

Then we afflicted them with storms, and locusts, and lice, and frogs, and blood, so many distinct Signs, but they remained haughty and became a sinful people.

Verse 38 of Chapter 11 states that God directed Noah:

Build thou the Ark under Our eyes and according to Our directions, and do not supplicate Me concerning the wrong-doers; they are sure to perish by drowning.

This is followed by:

He occupied himself with building the Ark, and every time the leading men of his people passed by him, they mocked at him. Noah observed: You mock at us now and soon we shall mock at you, even as you mock at us; and then you should know which party is afflicted with lasting torment. (39-40)

In verse 49 of the same Chapter we read:

He was commanded: Continue with thy mission, Noah, with peace and all manner of blessings upon thee and upon people with thee, from Us. There will also be people whom

We shall grant provision for a time, then shall a grievous chastisement from Us afflict them.

In the same Chapter we read concerning the people of Lot:

So when our decree went forth, We turned the city upside down, and We rained upon it stones of clay, layer upon layer, marked for them in the decree of thy Lord. Such chastisement is not far from the wrong-doers of any age. (verses 83-84)

In verses 95 and 96 of the same Chapter we find:

So, when Our decree went forth We saved Shu'aib and those who had believed with him, by Our special mercy; and a fierce blast overtook those who did wrong, so that they lay prostrate in their homes, as though they had never dwelt therein. Hearken, ruined was Midian, as were ruined Thamud.

Verses 16 to 18 of Chapter 14 run as follows:

They sought Our judgment, and every haughty enemy of truth came to naught, and found himself facing hell. He shall be given boiling water to drink; he shall sip it by mouthfuls and shall not find it easy to swallow it. Death will approach him from every quarter, yet he will not die. There shall not be for him further grievous torment.

Verses 39-43 of Chapter 28 run as follows:

Pharaoh declared; Ye nobles I know of no god for you except myself. Burn me bricks of clay, 'Haman, and build me a high tower, perhaps I may come upon the God of Moses, though I am convinced he is a liar. He and his hosts behaved arrogantly in the land without justification, and they thought they would never be brought back to Us. So We seized him and his hosts, and cast them into the sea. Observe, then, what was the end of the wrong-doers. We had made them leaders, but they called people to the Fire; and on the Day of Judgment they will not be helped. We

caused them to be followed by a curse in this world and on the Day of Judgment they will be among the wretched.

In verse 82 of the same Chapter we read about Korah:

Then We caused the earth to swallow him up and his dwelling. There was no party that could help him against Allah nor could he continue deliverance for himself.

Verses 41-47 of Chapter 51 run as follows:

So We seized him (Pharaoh) and his hosts and threw them into the sea; and he was the one to blame. We also left a Sign in the tribe of 'Ad, when We sent against them a blasting wind, which destroyed everything over which it passed and left it like a rotten bone. Also in the tribe of Thamud, when it was said to them: Enjoy yourselves for a while. But they rebelled against the command of their Lord; so a torment seized them while they gazed. They were not able to rise up to save themselves, nor could they obtain help. We had destroyed the people of Noah before them; they were a disobedient people.

In the same way there are many other verses of the Holy Quran which draw attention to the tragic end of those who opposed their prophets and who were brought to naught by divine chastisement.

The opponents of the Holy Prophet were also warned:

Are your disbelievers then, better than those? Or, have you been granted an exemption in the Scriptures? Or, do they boast: We are a strong host, well succoured? The hosts shall soon be routed, and they will turn their backs in flight. Aye, the Hour is their appointed time, and the Hour will be most grievous and most bitter. The guilty ones are in manifest error and are afflicted with madness. On the day when they will be dragged into the Fire on their faces, they will be told; Suffer the torment of hell. (54: 44-49)

In short it has ever been the way of God that He exacts retribution from the guilty and helps the believers:

Surely We sent Messengers before thee to their respective peoples, and they brought them clear Signs. Then We punished those who were guilty; it is incumbent upon Us to help the believers. (30: 48)

Will the author of the pamphlet under examination reflect upon all these verses and decide whether the Holy Quran sets forth a concept of God any different from that which has been set forth by the Founder of the Ahmadiyya Movement? If not, then will he argue that the concept set forth by the Founder of the Movement is in the words of the author "fatal to the spirit and purpose of Islam?"

The matter does not, however rest there. The objection raised by the author betrays his ignorance of the Holy Quran and in his ignorance he has been guilty of repudiating the concept of God set forth in the Holy Quran namely that He punishes the enemies of the prophets and helps the believers. He is the Lord of mercy, but He is also the Lord of retribution.

II

The second resemblance between Ahmadiyyat and Judaism which the author of the pamphlet puts forward is that according to him both Ahmadiyyat and Judaism set forth a concept of Prophethood whereby a prophet is not distinguishable from an astrologer. According to the author of the pamphlet all Biblical prophets revealed the unseen and were, therefore, doing no more than astrologers or such like. From this he argues that as the Founder of the Ahmadiyya Movement also revealed matters of the unseen his concept of prophethood also was that a prophet is no more than an astrologer. This reveals the pitiable ignorance of the author of the pamphlet that he is unable to distinguish between a prophet and an astrologer.

To begin with it borders on disbelief to put the prophets of Israel in the same category as astrologers and then to argue therefrom that the Founder of the Ahmadiyya Movement was no different. There is a clear distinction between an astrologer and

a prophet. Whatever of the unseen is revealed by a prophet is on the basis of divine revelation, whereas an astrologer bases his knowledge of the unseen on his own art. As the Holy Quran clearly announces:

Allah is the Knower of the unseen; and He reveals not His secrets to anyone, except to him whom He chooses from among His Messengers. (72: 27-28)

If an astrologer were to invent or fabricate anything and to attribute it to God he would soon be brought to naught as announced in the Holy Quran:

If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand, and surely We would have severed his large artery, and not one of you could have kept Us from it. (69: 45-49)

The author of the pamphlet has, in his eagerness to condemn the Founder of the Ahmadiyya Movement not only been guilty of condemning all the prophets of Israel whose truth and righteousness are affirmed by the Holy Quran but has also thereby condemned the Holy Prophet (peace be on him) as the Holy Prophet has under God's command revealed more of the unseen than all other prophets put together.

In attributing to the Founder of the Ahmadiyya Movement a similarity in this respect with the Prophets of Israel the author of the pamphlet has merely affirmed the truth of the former inasmuch as a resemblance with those prophets is a blessing and is proof of righteousness.

The Holy Prophet (peace be on him) has affirmed: The righteous divines among my people will be like the prophets of Bani Israel; and the Holy Quran affirms:

These are the ones whom Allah guided aright, so do thou follow their guidance. (6: 91)

III

A third resemblance between Ahmadiyyat and Judaism which has been alleged in the pamphlet is that both of them believe in "the continuation of the soul of Jesus". We confess that we are unable to understand what is meant by "continuation of the soul of Jesus". Whatever its meaning there is no resemblance between the Jewish claim that they brought about the death of Jesus by crucifixion and the Ahmadiyya stand that according to the Holy Quran though Jesus was nailed to the cross he did not die on the cross but was taken down from the cross while he was still alive and was ministered unto and recovered from his injuries and died a natural death at a ripe old age. There is thus a fundamental contradiction between the Jewish claim with regard to the manner of death of Jesus and the Ahmadiyya belief in that regard.

There is, however, a curious resemblance between the Jewish belief that before the appearance of the Messiah the prophet Elias, who had been taken bodily up into heaven along with his chariot, would come down to earth, and the belief of a majority of orthodox Muslims that Jesus was taken bodily upto heaven and would descend to the earth in the later days. Thus the Jews and the orthodox Muslims both believe, the Jews in the case of Elias and the orthodox Muslims in the case of Jesus, that each of them was raised bodily to heaven and they both await their returning bodily to earth.

So far as the Ahmadis are concerned they believe that in accordance with the prophecies of the Holy Prophet (peace be on him) a prophet would appear from among the Muslims who was described by the Holy Prophet as the Messiah. This belief has nothing whatever to do with the so called "continuation of the soul of Jesus". The Ahmadis, as well as an overwhelming majority of orthodox Muslims, believe in the coming of the Messiah, prophet of Allah, with this difference, that while the Ahmadis believe that these prophecies of the Holy Prophet (peace be on him) were to be fulfilled in the person of a righteous follower of the Holy Prophet (peace be on him) the non-Ahmadis believe

that they were to be fulfilled by the bodily descent from heaven of Jesus who has, according to them, ever since the event of the crucifixion continued alive in his physical body in heaven.

Of these if any can be charged with the doctrine of "the continuation of the soul of Jesus" it is the orthodox Muslims and not the Ahmadis.

IV

Advancing from the misconception of the Quranic verses and the misinterpretation of the prophecies of the Holy Prophet (on whom be peace), the author of the pamphlet proceeds to set out some curious resemblances between the Ahmadis and the Bani Israel which are even more absurd than those on which we have already commented.

The first of these alleged resemblances is that inasmuch as the Founder of the Ahmadiyya Movement claimed to be racially one of the Bani Israel, therefore the Ahmadiyya Movement is a branch of Zionism. In support of this allegation the author of the pamphlet misquotes and misinterprets a passage from a pamphlet of the Founder of the Ahmadiyya Movement entitled "Ek Ghalati ka Izala".

What the Founder of the Ahmadiyya Movement actually wrote was: I state on the basis of divine revelation that I am one of the Bani Fa'aris and according to the Hadith set out in Kanzul A'amal, the Bani Fa'aris are from among the Bani Israel and are of the household of the Holy Prophet.

The Hadith here referred to describes Hazrat Salman F'arisi, one of the Companions of the Holy Prophet (on whom be peace) as a member of the household of the Holy Prophet and the claim of the Founder of the Movement is that he is descended from Hazrat Salman F'arisi and is thus one of the Bani F'aris to whom reference has been made in this Hadith.

This is a far cry from the allegation made by the author of the pamphlet that Ahmadiyyat is part and parcel of Zionism.

The absurdity of this allegation is too patent to require further comment or exposition.

V

In the same vein the author of the pamphlet proceeds to set out further resemblances between Ahmadiyyat and Judaism. For instance he alleges that Judaism is based on the denial of Jesus and that the claim of the Founder of the Ahmadiyya Movement is also based on the denial of Jesus.

While it is true that the Jews reject Jesus it is not correct that Judaism is based on the denial of Jesus and it is an utter falsehood to allege that the claim of the Founder of the Ahmadiyya Movement is based on the denial of Jesus.

While Judaism is based on the Torah, the Ahmadiyya Movement is based upon the Holy Quran and the prophecies of the Holy Prophet, (on whom be peace). The Founder of the Movement believed in Jesus as a righteous prophet and Messenger of Allah and honoured him as such.

It is a total falsehood to state that the Founder of the Ahmadiyya Movement rejected and denied Jesus. The Jews rejected him and denied him; whereas the Founder of the Movement upheld him as the Messiah and repudiated the Christian claim that he was a partner in the Godhead.

VI

The author of the pamphlet then proceeds that while the Jews claimed to have killed Jesus on the cross, the Founder of the Ahmadiyya Movement also takes pride in killing him. This again reveals the hopeless confusion from which the mind of the author suffers. It is patent that there is not the slightest resemblance between the claim of the Jews with regard to the manner of death of Jesus and the claim of the Founder of the Ahmadiyya Movement that the Jews did not succeed in compassing the death of Jesus upon the cross and that he died a natural death many

years after the event of the crucifixion. This claim of the Founder of the Movement was based entirely upon the Holy Quran and the traditions of the Holy Prophet (on whom be peace).

VII

In his eagerness to multiply the entirely non-existent resemblances between the Jews and the Ahmadiyya Movement the author of the pamphlet has not refrained from making the entirely false allegation which has not the slightest foundation in fact that the Founder of the Movement questioned the legitimate descent of Jesus. In support of this enormity he merely refers to Anjame-Atham, one of the numerous publications of the Founder of the Ahmadiyya Movement, without specifying the page and the passage from which he derives his preposterous allegations.

VIII

The author of the pamphlet sees a resemblance between the allegation of the Jews that they brought about the death of Jesus on the cross and the claim of the Founder of the Ahmadiyya Movement that though the Jews succeeded in putting Jesus upon the cross, he did not die upon the cross and that God delivered him from such a death. It is only a deranged mind that sees a resemblance between these two claims. The whole controversy with regard to Jesus between the Jews and Christians on the one side, and the Holy Quran on which the Founder of the Ahmadiyya Movement based himself on the other, centres on the fact whether or not Jesus died upon the cross.

Not only is there no resemblance between these two claims; they are entirely opposed to each other and are inconsistent with each other.

IX

Another alleged resemblance, according to the author of the pamphlet, between the Jews and the Founder of the Ahmadiyya Movement is that according to him both characterised the miracles of Jesus as mesmerism and sleight of hand. It is utterly false

that the Founder of the Ahmadiyya Movement characterised the miracles of Jesus as mesmerism or the like. In his controversy with the Christians who belittled the miracles of the Holy Prophet (on whom be peace), and derided them, the Founder of the Ahmadiyya Movement took the stand that the miracles of Jesus could not be compared with the miracles of the Holy Prophet and he showed from the Bible that some of the contemporaries of Jesus who practised mesmerism were also able to show signs resembling the miracles of Jesus. He never stated that the miracles of Jesus were only mesmerism or sleight of hand. He accepted the miracles of Jesus and explained them and demanded belief in them.

As against this, the Jews rejected the miracles of Jesus as well as the miracles of the Holy Prophet (on whom be peace). There can thus be no sort of resemblance between the claims of the Jews and the belief of the Founder of the Ahmadiyya Movement.

X

Another resemblance that the author of the pamphlet has invented between the Jews and the Ahmadiyya Movement is that both of them are the worst enemies of Islam and in support of this he purports to quote from the *Alfazi*, 3 January, 1952 to the following effect:

We shall be victorious and you will be brought before us like offenders and that day you will be treated in the same way as Abu Jahl and his party were treated on the day of the victory of Mecca.

This is a complete mis-quotation. The actual quotation is as follows:

You adopt this attitude towards us simply because you are in the majority. Consider, however, whether Abu Jahl also did not argue that Muhammad (on whom be peace) had no right to propagate ideas which were in conflict with those of 99% of the people. The argument that you put forward today against

us was also put forward by Abu Jahl. As the result of your incitement the government can seize me and imprison me and kill me but it cannot suppress my doctrine, because my doctrine is a winning doctrine and will win through one day. When that day comes such arrogant people will be remorseful and they will be asked whether their own fatwa should now be imposed upon them. When the Holy Prophet (on whom be peace) entered Mecca and those who had taken pride in their majority were brought before him he asked them how should they be treated? His purpose was that they should be reminded of what they used to say, relying upon their own majority.

This is the passage which has been perverted by the author of the pamphlet and in doing so he forgot that Abu Jahl had died years before the fall of Mecca, for if he had been conscious of this he would not have invented the part of the quotation in which he sets out the quote as purporting to say "on that day you will be treated as Abu Jahl and his party were treated on the day of the victory of Mecca".

The actual passage which we have set out above conveys only that for the majority to ill-treat a minority is not the way of the prophets but their enemies. Therefore you should refrain from your aggressive attitudes and actions against the Ahmadis. They are reminded that the case of the Ahmadiyya Community is like the case of the Muslims when they were in a minority in Mecca and were weak and their enemies were in a large majority. Despite this, as the doctrine of the Muslims was a winning doctrine. God Almighty converted the minority into a majority and their doctrine triumphed over the ideas of their opponents.

The very reference to the Holy Prophet (peace be on him) and his followers is a guarantee that the Ahmadis can never entertain hostile designs against their opponents; they will treat them in the same manner as the Holy Prophet treated them on the day of the fall of Mecca. He granted them a complete amnesty and forgave them. If the Ahmadis remind their opponents of the fall of Mecca and of the treatment that the Holy Prophet (peace be on him) accorded to his enemies that is proof of their

sympathy for their opponents and forgiveness and love rather than of enmity and vengeance and hatred.

XI

The author of the pamphlet obviously possesses a special faculty for discovering resemblances where none exist. Another instance is that as the Jews have a project for world domination through power, in the same way Ahmadiyyat is also engaged in drawing up a programme for world domination. At page 6 of the pamphlet he states:

“Under the auspices of the British and the Jews Qadiyaniat is determined to swallow the whole world. The Khalifa of Qadian has openly announced: We do not know when God will commit the charge of the world to us but on our side we should be ready”.

After this disclosure he proceeds to cite extracts in support of his charge. The first is from the *Alfazi* 10 January, 1952 from which he quotes the following announcement made by the Director of Propagation of the *Khuddamul Ahmadiyya*:

Do not let 1952 come to an end without the opponents of Ahmadiyyat realizing that Ahmadiyyat cannot now be wiped out and recognising its prestige they should feel compelled to fall into its lap.

If the author had also quoted the context of this announcement the reader would appreciate that the prestige here referred to is not the prestige of cannon or sword but that Ahmadi young men have been urged to redouble their missionary efforts and such effort is not open to any kind of objection. It is the right and the duty of the followers of every faith and the members of every sect of Islam to summon people to the guidance which they regard as the truth and as the means of salvation. No reasonably minded person could take any objection to such activity.

The second extract purports to be from the *Alfazi* 14 February 1922 to the effect: We want to establish Ahmadi rule.

With regard to this it is enough to state that there is no issue of the *Alfazl* dated 14 February, 1922 and that the alleged extract is a pure invention of the author of the pamphlet.

The final extract which has been set out above purports to be a quotation from a sermon of the *Khalifatul Masih II* reported in the *Alfazl* of 27 February, 1922.

The author of the pamphlet has here again torn a few words out of their context and thus perverted the meaning of the original passage which runs as follows:

Thus we do not know when God will commit the charge of the world to us but on our side we should be ready to take care of the world. It is not you who will pull the world in this direction but it is God Who will do it. You should therefore put forth every effort to become the teachers of those who will come.

This has reference to the divine promise set out *inter alia* in verse 33 of Chapter 9 of the Holy Quran which runs as follows:

He it is Who sent His Messenger with guidance and the Religion of Truth that He may make it prevail over every other religion, even though those who associate partners with Allah may dislike it.

It is the claim of Ahmadiyyat that it has been founded to bring about the triumph of Islam over all other religions. We believe that God Himself brought the Ahmadiyya Movement into being for the purpose of fulfilling the true and firm promise which he had made in the Holy Quran to the Holy Prophet (on whom be peace) in the verse to which we have just drawn attention and which promise is repeated in two other places in the Holy Quran. But the triumph promised in these verses is to be brought about by God Almighty Himself and will not be the culmination of the exercise of human power.

The *Khalifatul Masih II* in his Friday address reminded the Ahmadis that this triumph will proceed not from their power or

strength but will be brought about by God Almighty and that they should be ready to become teachers of the world when people would enter into the fold of Islam in large numbers.

It is utterly absurd to find in this humble urge towards setting up a project for training of the whole world in Islamic values a resemblance with the Zionist Movement which has as its objectives the domination not only of the Muslim countries but of the whole world through the employment of nuclear weapons.

We would enquire from the author of this pamphlet whether he believes in the final triumph of Islam over the other religions and if he so believes does he not contemplate a world-wide project of teaching and training people in Islamic values? In that case would it be right to describe such a project as one resembling the Zionist project of the domination of the world.

XII

Another absurdity perpetrated by the author of the pamphlet is that as the Israeli state has been established by the Zionists as the result of a conspiracy with British and United States in the same way the state of Rabwah has been established as the result of a conspiracy between the Ahmadies and the then British Governor of the Punjab.

It is obvious that the author of the pamphlet does not possess enough intelligence that would enable him to distinguish between an independent sovereign state like that of Israel and a small town like Rabwah the total area of which is a little over 1,000 acres which does not even possess the distinction of being the headquarters or a district or even of a Tehsil.

The acquisition of this tract of land from the Punjab Government in August 1948 by the Sadr Anjuman Ahmadiyya for the purpose of building a town took place openly through a proceeding which was set in motion by an application to the Muslim Deputy Commissioner of Jhang, the district within which this tract of barren land was situated. The Deputy Commissioner called for a report from the Revenue authorities and himself

visited the spot and reported that this tract of land measuring 1034 acres was utterly barren and unculturable and recommended to the Muslim Commissioner of Multan Division its sale to the Sadr Anjuman Ahmadiyya. The Commissioner in due course submitted the papers to the Muslim Financial Commissioner who submitted them for sanction to the Muslim Minister of Revenue who sent them back with certain queries and on receipt of the replies to his queries recommended to the Muslim League Government of the Province that the sale might be sanctioned. The British Governor of the Province had nothing whatever to do with this transaction and was not concerned with it in any way.

At that time also, this action of Government was adversely criticised in some of the papers whereupon the Government issued a statement to the following effect:

In some organs of the Press the action of the West Punjab Government in selling 1,034 acres of land near Chiniot in the Jhang district to the Ahmadiyya Community at 10 rupees per acre has been adversely criticised on the ground that before partition some Muslim associations had been anxious to purchase this area for 1,500 rupees per acre. It has also been objected that as the scheme of settlement of refugees according to districts from which they came had been rejected then why had the Ahmadiyya Community been provided with an opportunity to establish a settlement of their own.

These reports are altogether misleading and opposed to facts. The area involved is barren and has for long been considered unculturable. Before its sale to the Ahmadiyya Community the Government had published an announcement in the Press about the proposed sale. For a whole month thereafter no one took any objection to the proposed sale. (Inqilab, 31 August, 1948 page 6 columns 2 and 3)

XIII

The stand of the Ahmadiyya Community which has always been given expression to very clearly by the Head of the Move-

ment has throughout been that the Holy Land belongs to the Muslims of Palestine and that no one else is entitled to a single inch of it. The Ahmadiyya Community has throughout strongly opposed Zionist designs and the setting up of the state of Israel and has throughout clearly and openly supported the cause of the Arabs in respect of Palestine and the same is its attitude today namely that the Zionist state has no claims to legitimacy and should be brought to an end.

To support his thesis the author of the pamphlet makes himself responsible for the following:

The state of Israel came into being in consequence of the declaration made by Mr. Balfour, the Foreign Minister of Britain, in 1917. As we have stated the Jews and the Qadianis both claim that the Muslims were not entitled to the custody of Palestine. From this point of view it is of the utmost importance to find out the contribution of the Qadiani group to the establishment of the state of Israel. From 1917 onwards till the setting up of the state of Israel the Qadianis continued their propaganda in Palestine and leading Qadianis worked in Palestine as the agents of white imperialism.

The whole of this statement is pure invention on the part of the author of the pamphlet. The truth of the matter is that the late Maulvi Jalalud Deen Shams had been working as an Ahmadi Missionary in Damascus since the end of 1924. At that time Syria was under French control. At the instance of the Muslim divines of Damascus the French administration directed Maulana Jalalud Deen Shams on 9 March, 1928 to depart from Syria within 24 hours. Thereupon Maulana Shams Sahib was directed by the Head of the Ahmadiyya Movement to move to Haifa where he arrived on 17 March, 1928 and opened the Ahmadiyya Mission there for the first time. This was a purely religious mission and had nothing whatever to do with the activities of the Zionists or of the Jewish agency.

In this context the author of the pamphlet has made himself responsible for the further statement that Hazrat Khalifatul II visited Palestine in 1924 in the course of his journey to England

for the purpose of carrying on intrigues for the setting up of the state of Israel.

It is true that during the course of his journey to England in 1924 Hazrat Khalifatul Masih II visited some of the Middle East countries including Palestine. That the purpose of his visit to Palestine was the furtherance of the establishment of the state of Israel is the outcome of the fertile imagination of the author of the pamphlet and has no other basis whatever.

XIV

Another instance of the fertile imagination of the author of the pamphlet is his statement that in 1934 the Khalifa of Qadian announced the initiation of the Tehriki Jadid for the purpose of enlarging the missionary effort in all parts of the world which was in truth a subordinate branch of the British spying system and called for financial contributions towards it. The largest contribution came from the Qadiani group in Palestine. In this brief statement falsehood has been multiplied with falsehood to the nth degree.

If the Tehriki Jadid was a subordinate branch of the British spying system why was it necessary to call for contributions towards it from members of the Ahmadiyya Movement?

It is well known that in consequence of the activities of the Tehriki-Jadid a whole network of Missions has been established in different parts of the world and in consequence of their activities the message of Islam has been carried to the four corners of the world. In consequence of the activities of these missions in many parts of the world but more particularly in Africa the advancing tide of Christian Missionary effort has not only been banked up but has been reversed.

Is it to be imagined that the whole of this effort was set in motion and was supported by the British spying system?

The author of the pamphlet quotes from a book of an opponent of the Ahmadiyya Movement one Muhammad Sawaff as

stating that he had been reliably informed that in Adis Ababa a strong Ahmadiyya Mission has been working whose annual budget amounts to 35 million dollars and that the object of this mission is to oppose Islam.

We imagine that the relevance of this extract to the statement made by the author of the pamphlet that the largest contribution to the Tehriki Jadid was by the Qadiani group in Palestine is that he wishes to create the impression that if the budget of the supposed Ahmadiyya Mission in Adis Ababa was 35 million dollars, the contribution of the Palestine Ahmadies to the Tehriki-Jadid must have been at least 50 million dollars per annum. Again this is only one more instance of the richness of the author's imagination.

The truth is that there never was, nor is there now any Ahmadiyya Mission in Adis Ababa and so far as a financial contribution from the members of Palestine to the Tehriki Jadid is concerned in 1934 their total contribution to Tehriki Jadid was a promise of 400 shillings of which 75 shillings was paid in cash. In addition to this the children of the Jama'at at Kababeer contributed eight shillings. This contribution was acknowledged and appreciated in an address of the Khalifatul Masih II in the course of which he said:

Out of the foreign countries the first response to the Tehriki Jadid was by the Jama'at of Haifa from which promises amounting to 400 shillings were received in the beginning of February, 1934; out of which 75 shillings have been already received. In addition to this the Ahmadi children of the Ahmadiyya school at Kababeer have contributed eight shillings.

The Khalifatul Masih praised and appreciated this effort and said:

May Allah accept this sincere offering of these children and make them shining stars of the spiritual firmament whereby not only Palestine but the whole of the world might be illumined and that these children might through acting sincerely on the teachings of Ahmadiyyat be rewarded with nearness to God

Almighty and may become the instrument of drawing others near unto God. (Alfazl 7 February, 1935 p. 3 and 4)

XV

Having committed the absurdity of comparing the state of Israel with the small town of Rabwah the author of the pamphlet found himself driven to perpetrate an even bigger absurdity and made himself responsible for the following statement:

The Jewish state is flourishing in the heart of the world of Islam with the support of the United States of America. If this support were to be withdrawn it cannot survive for a single day. In the same way, the Qadiani state has survived in the very heart of Pakistan, a country which is a source of pride for the Islamic World, with the support of its Western masters. If this support can be put an end to, it cannot survive for a single day.

No comment of ours is needed for the exposition of this laughable absurdity.

XVI

A further resemblance which the author of the pamphlet has discovered between Ahmadiyyat and Judaism is that according to him both claim the guardianship of the Holy Land. In discovering and exposing this alleged resemblance he forgets that as a Muslim he claims a prior right to the guardianship of the Holy Land and if this creates a resemblance between the Muslims and the Jews, the author and those of his ways of thinking have a prior resemblance with the Jews.

A further contradiction of which the author of the pamphlet is guilty, is that hitherto he has been at pains to demonstrate that Ahmadiyyat is a branch of Zionism and now he suddenly turns round and makes them out as rivals in their claim for guardianship of the Holy Land. This juxtaposition would make them enemies and not friends.

In support of his allegation the author of the pamphlet cites a passage from the Alfazl Vol. 9; No. 39 which has been torn

out of context. The portion which the author of the pamphlet has failed to reproduce runs as follows:

“Our contemporary, the Mashriq, has cited a strong reason why the Holy Land should remain in the custody of the Muslims as against the Jews and the Christians. They cannot be held entitled to the custody of the Holy Land as they believe only in one or two prophets as against the Muslims who do not discriminate between the prophets and believe in the righteousness of Moses and Jesus as well as that of the Holy Prophet of Islam (on whom be peace)”.

The deliberate omission of this passage proves that the purpose of the author of the pamphlet is to mislead.

XVII

After putting forward this imaginary budget the author of the pamphlet proceeds to spin an equally or perhaps even more imaginary web of falsehood. He says:

The second most important question is why was the full force of Qadiani propaganda concentrated on this region and why was it the largest centre of Qadiani activities in consequence of which the home of the Palestinians was ruined and the state of Israel was established? Why was it that the intriguing intellects of Qadian were selected and chosen to be gathered in that region?

Everyone of the links in this imaginary chain of events is false and baseless. There was no Ahmadiyya Mission in Palestine in 1917. The first mission was established in 1928 when the missionary in Syria being expelled from Damascus was transferred to Haifa. Ever since then there has never been more than one Ahmadiyya missionary in Palestine. Not only had the Ahmadiyya mission not the slightest interest in the establishment of the state of Israel, the mission has throughout supported the cause of the Palestine Arabs and has been opposed to the Zionist usurpation.

XVIII

The author of the pamphlet then proceeds with another falsehood and observes:

We find that the establishment of the state of Israel in Palestine was announced in 1948 and at the same time the Qadianis established the Rabwah state and the latter proceeded first of all to establish relations with the state of Israel.

To bolster this lie a further lie was invented that during the years (1947-1954) when Zafrulla Khan Qadiani was the Foreign Minister of Pakistan relations between Rabwah state and Israel were strengthened. This is weaving falsehood with falsehood with a vengeance.

There never was any Rabwah state in existence and, therefore, no such state had any relationship with Israel. How could Zafrulla Khan, who was the Foreign Minister of Pakistan, have established and strengthened relations between the imagined state of Rabwah and Israel? As a matter of fact Zafrulla Khan had opposed the setting up of the state of Israel most vehemently in the United Nations and all through his tenure of office as Foreign Minister of Pakistan, he maintained a policy of impacable opposition to the state of Israel. He established no relations with the state of Israel at any time.

The author of the pamphlet ignores one most serious aspect of his false charges against Zafrulla Khan. The latter had been appointed Foreign Minister by the Qaidi-Azam Muhammad Ali Jinnah and conducted the foreign policy of Pakistan under the supervision of the Qaidi-Azam and of the Prime Minister and their successors. If the charges levelled by the author of the pamphlet at Zafrulla Khan had any foundation in fact this would mean that the Qaidi-Azam was responsible for committing the execution of the foreign policy of Pakistan into the hands of a traitor, so that as the agent of the Zionists he should completely sacrifice the true interest of the Palestinian Arabs. We leave it to the Government of Pakistan to take note of these statements which are highly defamatory of the Qaidi-Azam and the first and succeeding Prime Ministers of Pakistan.

So far as the Ahmadiyya Community and Zafrulla Khan are concerned we would at this stage only draw attention to two extracts from the report of the Court of Enquiry into the Punjab Disturbances of 1953:

The conduct of the Ahrar calls for the strongest comments and is especially reprehensible—we can use no milder word—for the reason that they debased a religious cause by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends. (p. 259)

For the selfless services rendered by him to the Muslim community it is shameless ingratitude for anyone to refer to Chaudhary Zafrulla Khan in the manner in which he has been referred to by certain parties before the Court of Enquiry. (p. 197)

The author of the pamphlet carries the story further and alleges that when regular relations had been established between the Rabwah state and Israel, attempts were made to keep this a secret in the beginning but when this could no longer be done all sorts of contradictory explanations began to be put forward.

As we have already stated, as there never has been any Rabwah state there could be no relations between this non-existent state with any other state.

The Ahmadiyya Mission was established in Palestine in 1928, twenty years before the state of Israel came into being. This mission was established like the other missions that have been established in different parts of the world.

The propagation of Islam is the right way and the duty of every Muslim and the mere fact that the author of the pamphlet and those who think alike with him ignore this duty does not mean that the mere fact that the Ahmadiyya Community who tries to perform it to the best of its ability should lay it open to all sorts of false and fanciful charges.

The simple fact is, as we have already stated, that the Ahmadiyya mission in Palestine was established in 1928. It had

no political relationship or significance. This mission has from the beginning been a source of strength for the Palestine Arabs and has at no time adopted an attitude which might prove a source of weakness for them.

XIX

The author of the pamphlet then launches himself upon a sea of further falsehoods. He sets out to prove that there is military co-operation between Rabwah and Israel. He alleges that he came to know this shattering fact from the issue of *Nawai-Waqt* of Lahore dated 29 September, 1975 in which it was claimed on the basis of a statement in the book entitled "Israel—A Profile" published from London, that upto 1972, 600 Pakistani Qadianis had joined the Israeli forces. He follows this up with quoting from an interview with a leading member of the *Jam'a'ate-Islami*, Maulana Zafar Ahmad Ansari, published in the weekly *Tahir* of Lahore in its issue of 22-28 December, 1975 in which it stated that upto 1972 there were 600 Ahmadis in Israel for whom entry into Israeli forces had been opened.

To begin with there is a direct contradiction between these two sources of information on which the author of the pamphlet besets himself. One states definitely that upto 1972 600 Pakistani Ahmadis had joined the Israeli forces, and the other states that upto 1972 there were 600 Ahmadis in Israel who were eligible for service in the Israeli forces.

So far as any Pakistani Ahmadi joining the Israeli forces is concerned the statement is entirely false. Not a single Pakistani Ahmadi has ever joined Israeli forces let alone so large a number as 600. We challenge the author of the statement to supply the Government of Pakistan with the names and particulars of the 600 Pakistani Ahmadis who had joined the Israeli forces upto 1972 so that the Government of Pakistan might look into the matter and determine whether there is any foundation whatever for this allegation which is not only seriously defamatory of the Ahmadiyya Community but calls in question the good name of Pakistan itself.

As regards the number of Ahmadis in the state of Israel we have no quarrel with the statement that in 1972 their number was 600. But the fact of the matter is that whatever their number they are citizens of the state of Israel like all the Arabs who have continued to be domiciled within the boundaries of the state of Israel. Their status and their civic rights are the same as of all the non-Jewish citizens of the state of Israel and there is no discrimination of any kind in favour of the Ahmadi citizens of the state.

In this context it would be of interest to examine what is the instrument which is being availed of by Zionist propaganda against their Arab opponents. We would first draw attention to one interview of Maulana Zafar Ahmad Ansari which was published in the November, 1968 issue of the Urdu Digest in the following terms:

The Jews and the Christians control the leading newspapers and news agencies of the world and through them news is presented in a manner whereby every now and then new problems are given currency in Islamic countries which begin to agitate the minds of the Muslims. They first make a decision with regard to a Muslim country and then prepare the ground through news agencies to put it into effect in the country concerned. In this manner schemes, projects and slogans find their way into the news and all this is done so cleverly that simple-minded Muslims begin to be led away by them. So long as this situation prevails the hope of Islamic unity cannot be fulfilled.

The question then naturally arises; are such agents of imperialism and Zionism to be found in Pakistan also who at the instance of their masters weave the web of falsehood in such manner as to deceive the simple-minded Muslims?

Mr. Mujahidul Hussaini answers this question in his booklet "Israel and the Jamaate-Islami" which has been published by the Idara Saut-ul-Islam Lyallpur from which we would draw attention to the following extracts: At page 105 of the booklet it is stated:

In several countries the agents of the CIA and of American diplomacy had started a project against the interest of the Arabs and more particularly against President Nasser of Egypt. In Pakistan itself the Jamaate Islami under the leadership of Sayed Abul A'ala Maudoodi has undertaken to carry out this propoganda in putting forward in a dramatic manner the material with which they had been provided by the Zionist agencies. They have adopted the means in which they had already been trained.

Mr. Mujahidul Hussaini considers that the leading role in this propoganda is being played by Maulana Zafar Ahmad Ansari. He states on the same page:

Mr. Zafar Ahmad Ansari has been the leading character in the continual struggle of the Jamaate-Islami and is now performing mysterious services as a member of the American project known as the Islamic Centre in Geneva, Switzerland.

Mr. Mujahidul Hussaini explains at pages 61 and 62 of his booklet that the Islamic Centre in Geneva is an American project in which Islam is bought and sold and leading divines, thinkers, journalists, literary figures and poets are paid large amounts nominally for the purpose of contending against Communism but in reality to undermine Islam and the Muslims in such manner that the reader should not be able to perceive the deep conspiracy which is being hatched behind the scenes.

As evidence of such activities Mr. Mujahidul Hussaini quotes from an interview of Maulana Zafar Ahmad Ansari (Urdu Digest Lahore November, 1966, p. 39) as follows:

The British tried every means first to propitiate and then to threaten King Farook of Egypt and to persuade him to bring his policy into accord with their designs but the King refused to make any change in his stand and the negotiations came to an end in the middle of 1951. The enemies of Islam then decided to put aside King Farook and began to look for a suitable instrument for their purpose. They decided to bring to power in Egypt someone who should block the union of Sudan and Egypt and should bring to naught the Ikhwanul Muslimeen movement

within Egypt. Eventually they selected Jamal Abdul Nasser as their instrument and prepared the way for him. In 1952 King Farook was set aside, Jamal Abdul Nasser came into power and began to work for the purpose which had already been agreed upon with him. He blocked the union of Sudan with Egypt and imposed martyrdom on 50,000 Ikhwans and thrust a poisonous dagger into the body-politic of the Arabs, the wound inflicted by which may never be healed. I am one hundred per cent. certain that Jamal Abdul Nasser is an instrument of the Zionists.

Commenting on this interview on pages 104 and 109 of his booklet Mr. Mujahidul Hussaini contends that all this material is proof-positive of the Zionist conspiracy.

Not only did Mr. Zafar Ahmad Ansari undertake to make out that President Jamal Abdul Nasser was an instrument of the Zionists but M. Suhail Islam Farooqi ex-Director of propaganda of the Jamaate-Islami Pakistan was persuaded to write a book in English entitled "Zionist conspiracy and the World of Islam" which was published on a large scale in Pakistan and other countries and which was reprinted and was widely published in the Arab countries during the Arab-Israeli war, the object of which was to create disaffection among the Arabs against President Nasser and the Egyptians and to eliminate every vestige of sympathy and assistance from them.

Finding this book inimical to the interest of the Islamic world, the Government of Pakistan banned it, whereupon the leadership of the Jamaate-Islami and Maulana Maudoodi himself lodged a strong protest against the order of the Pakistan government.

We now revert to the further false allegations put forward against the Ahmadiyya Community by the author of the pamphlet under examination. He professes to reveal that 4,000 Ahmadis are obtaining training in guerilla tactics in W. Germany so that an Israeli state might be set up in Pakistan also.

This is a bare-faced falsehood which has not the slightest basis or foundation in fact. If the author has any kind or proof

or evidence in support of his allegation why does he not forward it to the government of Pakistan so that the government could lodge a strong protest with the government of W. Germany against this dangerous unfriendly action which constitutes a threat to the security of Pakistan? His failure to furnish proof in support of his defamatory allegation show that the author has only drawn upon his diseased imagination in his eagerness to defame the Ahmadiyya Community.

XXI

At page 20 of his pamphlet the author has sought to establish that some Christian leader of the name of Suba Khan has proclaimed his support of the Ahmadis and has stated that the Christians would be prepared to employ the dagger of their strength to safeguard the Ahmadis.

In this connection it would be enough to draw attention to the statement of Mr. Suba Khan printed in the Daily Aman of Karachi in its issue of 29 September, 1974 which is to the following effect:

Mr. Suba Khan, President of the Pakistan National Christian League, has warned that if the Qadiani minority sect is not carefully watched for the purpose of safe-guarding the security of the country and they are not given their separate rights as a non-Muslim minority and thus the rights and interests of the 6 million patriotic Christian minority are not secured in practice, the foundations of the country will be shaken and the Muslim majority of Pakistan will have to suffer the consequences of declaring the Qadiani sect a non-Muslim minority.

This Christian leader has also appealed to the heads of all Christian countries that they should know their doctrines and should ban the defamatory literature of the Qadianis published against Jesus Christ and remain on the alert on that behalf.

XXII

We now come to another example of the fertile imagination of the author of the pamphlet. In this case he starts with an

alleged circular letter issued by the government of Pakistan to all senior officers in 1957 according to which the Ahmadiyya Community of Rabwah had set up an intelligence department whose business it would be to gather all such official and non-official information which might bear upon the interest of the Ahmadiyya sect. The activities of this department would be directed particularly towards discovering information relating to the rebel group known as the Haqeeqat Pasand Party, to the Tahaffuz Khatme Nabuwwat and to the Jamate-Islami.

According to the author of the pamphlet the Government had also been informed that Ahmadi officials, whether retired or in service, worked in co-operation with this department.

On this imaginary basis the author of the pamphlet erects a tremendous structure which he claims is not a product of the imagination but is a true picture of facts and realities. According to him the world-wide Ahmadiyya Movement which has its headquarters at Rabwah and every member of which operates under the direction of a Khalifa whose order is binding, is the agent and a spy of Europe, Zionism and India. He alleges that Pakistan's military and defence secrets are communicated to Indonesia by way of India by the Qadiani branch of the Movement which is situate in India. The London branch of the Movement transmits reports on the world of Islam to the imperialist powers. The secrets of the Middle East are communicated to the Zionists through the mission in Israel. Thus this intelligence department of the Rabwah Khilafat is devoted to the service of the powers that are enemies of Islam.

Having reared this totally false and purely imaginary structure the author concludes with a rhetorical question: Has the world of Islam set up any organisation to defend itself against the spying and secret intrigues of the Qadianis?

We would again enquire why the facts and realities upon which the author claims he has based this intriguing picture have not been brought to the notice of the government of Pakistan together with the names of the Ahmadi spies and a list of the

secrets communicated by them to India, Indonesia, the Western Powers and Israel?

We will not insult the intelligence of our readers by attempting an analysis of this imaginary structure which the author of the pamphlet has laboured to set up for the amusement and diversion of simple-minded Muslims. It would be enough to draw attention to the unique idea of the communication of the military and defence secrets of Pakistan to Indonesia and that not by any direct means but through the agency of India!

The author has within a short space out-done all intelligence departments by the manifold activities of his own spying system through which he has obtained information with regard to Adis Ababa of which Adis Ababa itself is not aware. He had discovered the setting up of an independent state inside Pakistan of which the Pakistan government has no knowledge. He has come to know of Ahmadiyya activities in West Germany of which West Germans have no inkling. He has come to know of Ahmad-iyya Missions established in 1917 of which the Ahmadiyya Community has no knowledge. He has access to newspapers and books which have never been published. He knows about Indonesia that of which the Indonesians are ignorant. He has information about Palestine which is not available to Palestine. He is aware of Zafrulla Khan's treachery against the Arabs regarding the Palestine question which the Arabs have not so far heard of. He knows of the anti-Arab intrigues of the Head of the Ahmadiyya Movement of which the Arabs have no information.

XXIII

We shall conclude this review of the pamphlet by drawing attention to extracts from Arabic newspapers and journals which would illustrate the attitude of the Head of the Ahmadiyya Movement and of Zafrulla Khan towards the Palestine problem and other questions affecting the Arab states.

In 1948 the Head of the Ahmadiyya Movement delivered an address under the caption "Alkufro Millatun Wahidah" which

was commented upon widely in the Arab press. The Annahza of 12 July, 1948 wrote:

We have received a tract containing an address of Mirza Mahmud Ahmad delivered in Lahore in which he has called upon all Muslims to unite and to adopt solid and effective measures to rescue Palestine from the clutches of the Zionist criminals. He has also exhorted the people of Pakistan to render immediate assistance to Palestinian Arabs. He has appealed to all Muslims reminding them of the directions of the Holy Prophet (on whom be peace) and arguing on the basis of the verses of the Holy Quran that they should organise themselves to resist the Zionist aggression which is being supported by the U.S.A. and by the USSR in pursuit of their own interests and purposes.

He has also drawn the attention of the Muslims to the necessity of discarding all thought of weakness and despair and of keeping before their eyes the responsibilities that lie upon their shoulders in the matter of striving for the strength and progress of Islam and the Muslims.

This is an excellent address and it is timely propaganda on the problem of Palestine and the situation which the Muslims are faced with. We pray to Almighty God that He might bring to fruition our pious desires and our good resolutions concerning our holy faith which are surging through our hearts.

The newspaper Al-Shura (Baghdad) wrote in its issue of 18 June, 1948 under the caption "An address by Hazrat Mirza Mahmud Ahmad" as follows:

We have received a tract which has been published in Baghdad which sets out in very earnest language the views of Hazrat Mirza Mahmud Ahmad, Head of the Ahmadiyya Movement, Qadian, on the setting up of the so-called state of Israel. This address was delivered in Lahore and is headed "Alkufro Millatun Wahidah". We express our gratitude to those who have published this timely tract for their Islamic spirit and their efforts in support of Islam.

As regards the alleged treacheries of Zafrulla Khan the following few extracts selected out of many would indicate the

degree of esteem in which Zarfulla Khan was held by the leading personalities in Muslim countries:

The Civil & Military Gazette, the Afaq and the Nawai-Waqt of 24 and 25 May, 1952 carried a news item on the authority of A.P.P. that the well known Egyptian leader Musthapha Momin had said in a statement made to the Press:

Though Zafrulla Khan is the Foreign Minister of Pakistan he occupies an enviable position in the whole world of Islam. In the Middle East generally and more especially in Egypt and the Arab countries he is acknowledged as a top-most statesman. In the United Nations, by his forceful advocacy of the causes of Tunisia, Morocco and Egypt he has rendered such service to Islam as has not fallen to the lot of other great leaders. Whoever attacks him attacks the whole world of Islam.

The newspapers of 21 June, 1950 carried news items reported from Cairo that a delegation of three Libyan leaders had on 20 June waited on the Pakistani Ambassador to Egypt, Haji Abdul Sattar Saith and conveyed to him their gratitude for the services rendered by Zafrulla Khan in the cause of independence of Libya. The delegation said that the Foreign Minister of Pakistan had presented the views and feelings of the people of Libya before the United Nations in a glorious manner and that it was as the results of his efforts that Libya today stood at the threshold of independence. Libya will never forget the services of Pakistan and its respected Foreign Minister and the delegation gave expression to their deep gratitude to Pakistan.

The Al-Ayyam of Damascus in its issue of 24 February, 1952 stated:

Zafrulla Khan is the personality who has put forth his utmost efforts in interpreting the sentiments and feelings of the people of the Arab lands in international circles. His name will ever continue to be inscribed in the history of the Arabs in golden letters. His conscience is inspired by faith. His talk proceeds on the basis of reason and he aims at the true and selfless service to all mankind.

The Nawai-Waqt of 12 October, 1947 carried a news item from Lake Success dated 10 October, reported by the special correspondent of Reuters that in the Committee of the Assembly of the United Nations which was discussing the question of Palestine the speech of Pakistan's delegate Sir Zafrulla Khan has led to a cessation of the work of the Committee. Delegates are reluctant to express their views till the United States makes its position clear. The American delegate who has not yet taken part in the debate would not be ready to express any view till President Truman and the Secretary of State Mr. George Marshall and the United States delegation at the United Nations are agreed upon a solution of the problem. Dr. Herbert Evatt, the Chairman of the Committee, was faced with an awkward situation when the debate appeared to arrive at its close before its time with the United States delegation not ready to express a view.

The Pakistani delegate expressed the feelings of all other delegations when he proposed that as leading delegates were obviously reluctant to express their views the general debate on the question of Palestine should be closed. The American delegation is not yet able to arrive at any definite conclusion.

On the same date the Nawai-Waqt carried another news item:

The speech of the leader of the Pakistani delegation, Sir Muhammad Zafrulla Khan, on the question of Palestine was from every point of view an admirable performance. He spoke for 115 minutes and when he finished his speech an Arab delegate was heard to say that this was the best speech in support of the Arab case on the question of Palestine and that he had never heard the like of before.

Sir Zafrulla Khan contended forcibly against the partition of Palestine and when he was speaking the faces of Arab delegates were shining with pleasure and satisfaction. At the end of the speech they shook hands with the speaker and facilitated him on his speech.

Daily "Jang" London—5 May, 1976

No Pakistani Ahmadi in Israel

MAULANA KAUSAR NIAZI

The Federal Minister for Religious Affairs, Minorities and overseas Pakistanis, Maulana Kausar Niazi, has categorically stated that not a single Pakistani whether Ahmadi or not is in Israel, the Pakistani Passport is not valid for travel to Israel.

The Minister, in a statement here today said his attention had been drawn to statements and news items appearing in some sections of the Press during the past few months that a number of families from Pakistan, belonging to Ahmadiyya Jammāt, were living in Israel and had been allowed to join the Israeli army. Adjournment motions to discuss this matter had also been tabled in the National Assembly.

The Minister said that Government had undertaken extended investigation into the truth of these reports, not only through its own sources, but also through the help of brotherly Arab countries adjoining Israel. The result of these detailed enquiries showed that whereas a number of Ahmadis were operating in Israel they were not Pakistanis.

